

THE
COMMITTEE ON
MASONIC EDUCATION

GRAND LODGE, A.F.&A.M. OF CANADA
IN THE PROVINCE OF ONTARIO

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TO ALL CONTRIBUTORS

THE FACTUAL ACCURACY OF AN ARTICLE IS THE CONTRIBUTOR'S RESPONSIBILITY; WHILST EVERY PRECAUTION IS TAKEN TO ENSURE ACCURACY YOUR EDITORIAL COMMITTEE CANNOT CHECK EVERY FACT.

EDITORIAL COMMENT

This is the last issue of this year and Volume 4 will begin in July, 1984. The years have passed by very quickly, and it is hard to realise that the July, 1984 issue will herald the start of the fifth year for this newsletter. The years have been ones of hard work and enjoyment for the Editor, and he hopes that the subscribers have derived not only pleasure, but also information and knowledge.

Just a reminder to any subscriber who has overlooked sending in his subscription. All are urgently requested to forward the fee to the Editor. Just five dollars will open up new avenues of Masonic thought and information for the member.

Contributions and comments are always welcome. All correspondence should be directed to the Editor: David C. Bradley, 81 Hillside Ave. W., Toronto, Ont. MSP 1G2.

WHAT IS FREEMASONRY?

Freemasonry is a 600 year old fraternity with a 3,000 year old tradition, the oldest, largest and most widely known fraternal organization in the world. It is a universal fraternity of friends and brothers who seek to become better men through their association with one another and their families. In a society whose moral values are severely tested, Masonry brings men together for fellowship and the promotion of integrity and good citizenship.

Not a religion, Masonry does require a belief in God and urges its members to be faithful and devoted to their own religious beliefs. Not political, it encourages its members and their families to be good citizens and to choose their best means of political expression. Not a welfare institution or a benefit society, its selective charity and good works in the community are valuable beyond measure.

In most cases, Masons are not outwardly distinguished in any way at all. They are simply a cross-section of the majority of the population. But many famous and influential men have been Masons, including Kings and Presidents, as well as others who are leaders in their communities, some being world famous. No one selects them, no one is ever asked to become a Mason. No one should wait to be asked. Some men who would like to become Masons never do because they do not know this. Such a man should ask for an application from the Mason he knows best, a relative perhaps or a friend.

The unit of organization is the Lodge, grouped under a ruling body known as a Grand Lodge. In Canada, there is such an independent Grand Lodge for most Provinces. There are many other related organizations, some for women or boys or girls. These require some Masonic connection for their members such as a father, husband.

Freemasonry has always been associated with secrecy, yet it is not a secret society. Such secrets as it possesses are largely ceremonial. It does not hide its existence or its purposes, aims, and principles. A Mason hall is a familiar sight in thousands of towns and cities. Charity is a basic teaching of Freemasonry and its tradition of members helping one another is as old as its reputation for secrecy and is still maintained in practice. Concern for non-members is also real. Lodges contribute to blood programmes and to character building work. Related Masonic organizations support hospital wards, eye banks, the treatment of many crippling diseases and other humanitarian projects.

Masonry's ritual and symbolism teach kindness, honesty and decency in human relationships, courtesy, fairness, understanding and concern, resistance toward evil, love of country and reverence toward God. Good citizenship and a belief in God are requirements for the individual Mason. Partisan discussion is forbidden in the lodge. Membership includes men who have diverse political views and various religious beliefs. As Masons they recognise one another simply as friends and brothers and thus harmony can and does prevail.

W.Bro. G. Ray Wightman of Windsor forwarded this article given to him by V.W. Bro. J.H. Richardson of Mount Royal, Quebec.

INITIATION

It is unfortunate in many cases that our view of initiation is merely the conferring of certain instructions by which one becomes a member of the Craft. The voyage through these ceremonies appears to be an end in itself, and yet it is only the first obstacle in the longest voyage any of us will ever take: our masonic life. The candidate states quite plainly that the predominant wish of his heart is light and yet do we ever give him more than is provided by an incandescent bulb? The initiate does not realise the significance of his request, but those members in attendance surely know and should be ready with some answers and some encouragement to a more extended inquiry. Our ceremonies admit a man to the solemn mysteries of the human soul and for this there must be searching and earnest investigation; the superficial must be torn aside so that the fundamental tenets of our Order become revealed to those who have the will to seek for them.

To acquire stamina for our voyage we need training in the meanings of the symbols and legends with which our masonic implements and furniture abound, training in the true intent and spirit of Masonry, training in its practical content as well as its ideals. Masonry remains but a social formality if we do not teach our new members. The true purpose of masonry is to promote the spiritual life and development of its members, and towards this end it must proceed far in advance of what it presently accomplishes.

It is necessary to understand the purpose of initiation and the reasons for undergoing the ordeal; without this knowledge and understanding there can be no vital, spiritual driving-force behind masonic rites, with the result that our ceremonies become perfunctory and repetitious formalities. We can carry on our

merry way in the production of nominal Masons, but all we really create is a large organization of men, who remain as unenlightened in the mysteries of masonry as they always were. A real initiate is made by the help of God and the earnest, intelligent cooperation of those qualified to assist to the light a fellow man who, from his heart and not merely his lips, desires that light, humbly confessing himself spiritually poor, worthless, immersed in darkness and unable to find that light elsewhere. The candidate, on his entrance, is humbly soliciting to be admitted to the privileges and mysteries of Freemasonry. Do we ever attempt to satisfy that solicitation?

Remember that the initiation ceremony merely opens the door to knowledge, in itself it does not give that knowledge. Real initiation should mean expansion of consciousness from the human to the divine level. Clues masked in symbolism and allegory are shown to the participant and it is then up to him to seek true masonry. So this means a renewal, a new beginning, a move towards a new life of greater self-knowledge and wider human understanding. Perhaps it is the search for the eternal reality that underlies the temporal ideals of the ordinary world and which lies dormant within the soul of an individual until he is endued with a competency of Divine Wisdom and, assisted by masonic secrets, he may then be the better enabled to display the beauties of true godliness.

The Editor

CABLE TOW

The word “tow” signifies a line wherewith to draw. Richardson (Dict) defines it as “that which tuggeth, or with which we tug or draw”. A cable tow is a rope or line for drawing or leading. The word is purely masonic, and in some of the writers of the early part of the last century, we find the expression “cable rope”. Prichard so uses it in 1730. The word for a cable or rope is kabeteau, and thence our cable tow is probably derived.

In its first inception, the cable tow seems to have been used only as a physical means of controlling the candidate, and such an interpretation is still given in the E.A. degree. But in the second and third degrees, a more modern symbolism has been introduced, and the cable tow is in these grades supposed to symbolize the covenant by which all Masons are tried; thus reminding us of the passage in Hosea Chap. 11 V. 4: “I drew them with cords of a man, with bands of love.”

Gadicke says that “according to the ancient laws of Freemasonry, every brother must attend his lodge if he is within the length of his cable tow.” The old writers define the length of a cable tow, which they sometimes called a “cables length,” to be three miles for an E.A. But the expression is really symbolic and, as it was defined by the Baltimore Convention in 1842, means the scope of a man’s reasonable ability.

Prepared by W.Bro. R.A.Durke of St. Clair Lodge No.577.

PYTHAGORAS --- PHILOSOPHER

This great mathematician is known to all our High School students as the discoverer of the 47th proposition of the First Book of Euclid, and to all Masons through references to his system in several of the lectures in the ritual. He was one of the greatest scholars of ancient times in mathematics and philosophy just as Einstein was the greatest of this century in his special field of mathematical physics.

Pythagoras was born in Samos, Greece, about 586 B.C. He studied philosophy and took post-graduate courses, as it were, in his sojourns in Egypt, Chaldea and Asia Minor. It is said he submitted to initiation ceremonies while in these countries for the purpose of acquiring knowledge. He ultimately settled at Crotona, Italy, in 529 B.C., and founded a school of philosophy and religion, the students of which were bound by very strict rules.

He is now regarded as the real founder of geometry, the discoverer of the musical octave and mathematical relations of musical intervals. He, like other philosophers, explained the universe in terms of one thing. Thales taught that all substances were variants of water and Heraclitus that they were variants of fire, but Pythagoras considered that the secret of the universe was in number. He taught that numbers determined the harmonies of music, the proportions of architecture, and the movement of the planets and their satellites. Number was identified with everything that is orderly and beautiful.

According to some writers he founded several schools. Of course, all of this took place after his studies in Egypt and the Middle East. Members of the Craft, as you will see, have some interest in those schools. Before anyone was admitted to his school, careful inquiries were made into the life and character of the applicant;

after which there was an initiation ceremony, which I included an oath of secrecy. The scholars were divided into Exoterics and Esoterics; the former received general ethical instruction but the real school was restricted to the latter whom he called companions. It was in this part of the school that Pythagoras explained the hidden meaning of the symbols he used and taught the mystical power of numbers. There were three degrees in the secret school. In the first, the exact sciences were studied; in the second, the Deity and Man's future state; and in the third, the Pythagorean philosophy. Only the favoured few were admitted to the final course.

The school at Crotona was set on fire by a wealthy man who had been refused admission. It was never reopened but summaries of the doctrines of Pythagoras were made by the surviving disciples, though many of the esoteric teachings have remained unexplained. After the destruction of the school he fled to the Locrians, who refused him asylum. He then gained refuge in the temple at Metapontum, where he died of starvation in 506 B.C. at the age of eighty.

What influence had his teaching on Masonry? He veiled his instruction under symbolic forms. The symbolism of the science of numbers appears in the earliest rituals extant. This symbolism was adopted into speculative Masonry shortly after 1717 and has been enlarged in successive revisions of the lectures until, at the present time, it constitutes one of the most important and curious parts of the system of Masonry.

Written by W.Bro. J. E. Campbell for The Tracing Board of the Grand Lodge of Saskatchewan.

INSTRUCTION OF NEW MEMBERS

We have often heard the D.D.G.M. tell us on the occasion of his annual visit that the candidate of the evening is the most important person in the Lodge. Once however, the ceremony of his initiation is completed, our candidate's importance should not be permitted to diminish, but rather increase, for the impression which is left with him in these critical first days, as he stands upon the threshold of the Masonic world, may well determine his masonic future. It is of paramount importance that he be given proper guidance and instruction, so that the scope of his knowledge of the usages and customs of Masons be enlarged by a carefully planned training program.

Therefore, we ask ourselves this question: Are we content merely to teach our new brother a lot of memory work, namely the obligation he took at the altar, the answers to a few questions and the floor work at the Junior and Senior Wardens, or do we want him to understand what he has just seen and heard, and view the ritual in its proper perspective as a renewed self-dedication by the brethren to the ideals and traditions of Freemasonry?

The answer is obvious. Having agreed then as to our objective the question arises, How may we best attain that objective? My personal experience has taught me that in the final analysis, after working at both individual and group instruction, the best results are to be found in group instruction. With a carefully planned, systematic program the fledgling Mason can be introduced to the beauties and benefits of Freemasonry in a manner which will not only arouse his interest and excite his curiosity, but will help him to retain what he has already learned. When I was first entrusted with this phase of our lodge activities, I considered the problem very carefully. I felt that our candidate's welfare should come before all else, because in every new brother was a potential officer, and if that potential existed I felt it was my duty to bring it to light.

My responsibility was heavy and I felt it, for I remembered what the late M.W.Bro. W.J. Dunlop said in his "Manual for Masonic Instructors and Students" and I quote, "On the instruction given the E.A. during his apprenticeship may depend whether he becomes in later years a G.M. or a demitted Mason. Can too much care be taken in his instruction?"

In setting up the curriculum which I wanted to present to my students I felt that I should begin with fundamentals, before I plunged them into the intricacies of masonic theory. I described to them the plan of organization of Grand Lodge, telling them about the G.M., the Board of General Purposes, the D.G.M., the D.D.G.M. and other Grand Lodge officers. I told them about the grouping of a number of Lodges into Districts, and why they were so grouped. I talked to them about the terms Most, Right and Very Worshipful. At the same time I told them that all this information could be found in the Book of Constitution, which they had received at their initiation.

How often have we seen a new brother come wandering into the lodge room and stand somewhat bewildered, uncertain as to what is the correct procedure before he takes his seat! I felt that my students should be instructed as to how they should conduct themselves when entering or leaving a lodge and the next part of my lecture was devoted to this very important phase of Masonic protocol. I

reminded them of the words they had heard in the Floor Work: “The P.S. forms the sign of salutation and is made use of on entering or leaving the Lodge or when addressing the W.M. I taught them how to walk in the lodge and explained how much more attractive the lodge room procedures seemed when this was properly done. I drew to their attention that they would be visiting other Lodges and they would feel much more at ease if they knew what to do and when to do it. My foundation was now laid and the next step began. I gave them a short talk on the early history of Freemasonry, and its development from Operative to Speculative Masonry. I dwelt briefly upon the differences in the ritual in Ontario and those of other jurisdictions. I suggested outside reading and recommended the “History of the Grand Lodge of Canada, in the Province of Ontario” and also the “Freemasons Guide and Compendium” by Bernard E. Jones.

Now we come to the work of the degree. Before I went into this I recapitulated the entire progress of the ceremony step by step, explaining to them the symbolism of the various charges and the message they were intended to convey. Having completed this I had my charges do the work they were responsible for. Now here is where group instruction proved its worth. My men listened and watched intently as each took his turn, and one profited from the mistakes of the other. By force of repetition over and over again, each one of them became quite proficient in his work, and I think acquitted themselves very creditably when they took their examination in the East. It was not as boring as it may appear, for it had its lighter moments, and we spent some entertaining as well as profitable evenings.

In preparing the brethren for the M.M. degree, the format was similar but had its variations. Once again I reminded them of what they had experienced, and talked to them at length of the symbolism of the degree. I noticed that my newly passed brethren had not relaxed their interest, as step by step I took them through the F.C. ceremony. Once again, in the work that they had to know, they watched, listened and learned. They were now friends with a common interest. They were prepared for further information and I went into the history of Masonry a little more fully.

The brethren who had come to me as children in their masonic life were now matured informed members, still young and inexperienced, but well grounded in the tenets and principles of Masonry. When I finally saw these men invested with their M.M.’s apron I was a very proud person, for I knew that they had justly earned their reward. My talks were all informal in a relaxed home atmosphere. At no time did I deal in sonorous platitudes, but straight down to earth talk, because I

was dealing with mature, intelligent business and professional adults. You can well imagine how pleased I was when I saw them sitting in lodge together, for I knew they would no longer be lonely in lodge surroundings, and so would easily acquire the habit of attending lodge.

Truly my brethren, the candidate is the most important person in the lodge. It is our duty to nurture that importance, for he deserves the best: the best of instruction, the best of companionship and the best of example. It is for us to see that he gets it.

Prepared by the late W.Bro. William Rash of Palestine Lodge No.559 and included in Bulletin No.3 of the Committee on Masonic Education dated January, 1965.

THE TWO GREAT PILLARS

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel ... he began to build the house of the Lord ... and in the eleventh year ... was the house finished ...” (I Kings 6 : 1, 38)

No other building in all the world, compared with Solomon’s Temple. The most costly materials and treasures were lavished upon it. But the world only observed the external beauty of the Temple; its true glory was inside. The Shekinah glory - the presence of the Most High - dwelt within the Holy of Holies. The world could only hear about this glory, but they could never experience it. Architecturally and masonically speaking, the most important external feature of King Solomon’s Temple was without doubt the two great pillars which stood at its porchway or entrance.

There appears to be some conflict in opinion as to whether these pillars supported anything or were free standing. I Kings 7:12 reads as follows: “And he set up the pillars in the porch of the Temple” 2 Chronicles 3:17 reads as follows “And he reared up the pillars before the Temple.” The quote “set up” the pillars in the porch of the Temple is taken to mean by some architects as being supportive of the porchway roof; on the other hand, “reared up” the pillars before the Temple, to architects is indicative of free standing. There is and has been quite a bit of controversy as to whether these great pillars were designated from a point of view in observation from the interior of the Temple, looking out, or from outside the Temple, looking in. This observer, after much perusal of the V.O.S.L. and

associated articles, agrees with the following extract from Alex Horne's "King Solomon's Temple in the Masonic Tradition", p. 209: "Can it now be doubted that this "rearing up" was done from the outside of a finished Temple, and that the terms "right" and "left" can only be considered from that standpoint?"

The two great pillars with their chapters, the Holy of Holiest and, the winding stairs, which are used in the ritual for important purposes, are described in detail in various chapters of the Book of Kings and of Chronicles.

Submitted by W.Bro. A.R.P. Golding of Royal Arthur Lodge No.523.

ORIGIN AND SYMBOLS

It is said that Freemasonry has been in existence since time immemorial. That statement covers a great deal of time and Masonic scholars have spent many hours researching the subject. Let me start with Harmony Lodge No.579, which was consecrated in 1922. Harmony Lodge together with the other 18 lodges in the District follow the ritual, philosophy and constitution as laid down by The Grand Lodge of Canada, in the Province of Ontario, which was formed officially in 1855, and broadly speaking follows the ritual, philosophy and constitution of the United Grand Lodge of England, which was finally formed in 1813, about 170 years ago.

In England, the very first Grand Lodge, referred to as the Moderns, was formed in 1717. The Antients Grand Lodge was formed in 1751. Its full title was "The Most Antient and Honourable Society of Free and Accepted Masons. That is only about 260 years ago. The Prestonian Lectures and the Constitution as set up and written by Dr. James Anderson, with the aid of many others, form the basis of the philosophy of our Order. It seems that Freemasonry can be traced to the Masons Company of London, England, and to its predecessors the "Whole Craft and Fellowship of Masons" which, at that time was a very powerful and influential guild or union of operative Masons. There are records indicating that it was active after 1356.

Around the late 1600's and early 1700's, operative guilds or lodges appear to be on the way out and speculative lodges seem to be taking over. In fact there is a record that, on October 16, 1646, a Mr. Elias Ashmole was initiated as a Freemason in an English Lodge in Lancashire. And there is no doubt that some of the officers and most of the members were not operative Masons. At that time,

most of the old lectures and charges were about architecture, and moral philosophy was also tied in with building as it is now. The following is an excerpt from a charge given at a 1725 meeting: "A structure formed according to the nice rules of architecture, having all parts disposed in perfect harmony, surprises the eye at every different view, elates our fancy to sublime thoughts and imprints in our imaginations vast ideas." There is no evidence of operative Masons having guilds or lodges before 1300. Later, the guilds seem to have had some signs and symbols, some moral regulations, instructions in good manners and also reminders of their religious duties. However, they are not too clearly documented, and we should bear in mind that printed copies of the Bible, on which all our candidates are obligated, were not available to most people until 1535, and there is no reference to a Bible in a masonic sense until the late 1600's.

There are many old manuscripts in the British Museum such as the Regius supposedly dated 1390. The Dowland was supposedly written about 1500. These old Ms. contain charges and admonitions that are very similar to what we have today and William Preston, Dr. Anderson and the others evidently based some of their lectures, charges and constitution on them. These old Ms. imply that Masonry dates before the time of Noah and on up to the time of King Athelstane and his son Edwinne, who supposedly was a great practitioner of geometry. These legends, and they are legends, date the first assembly of masons and the formation of a Constitution in the year 927 A.D.

Many Masonic scholars have written about possible connections with the Druids, the Rosicrucians, the Essenes, the ancient mysteries of Greece and Egypt, and the Collegia of Rome which was part religious, part social and part craft club, also the Comacine Masters of Como, Italy, and the Steinmetzen or Stone Cutters of Germany, who had rules and records dating back to 1459. Much has been written and much time expended in tracing the beginnings of Freemasonry and its basic philosophy of the Brotherhood of Man and the Fatherhood of God, but it seems that there is no direct evidence that the Craft was descended directly from any particular one of the foregoing sources. However, it does appear from these sources that many of the philosophies and symbols contained in our masonic traditions belong to humanity of all ages and were and are known in all parts of the world.

The ritual states that Freemasonry is a beautiful system of morality, veiled in allegory and illustrated by symbols. Besides the V.O.S.L., the working tools of an operative mason are probably the oldest symbols on which our philosophy and teachings are based. These tools were certainly used in the building of King

Solomon's Temple, and we know that King Solomon was born around 1035 B.C. and lived about 60 years. Therefore these symbols are traced over 3000 years But possibly even earlier. One of the most notable examples is Cleopatra's Needle that stands in Central Park in New York City. This obelisk was created on or before 1800 B.C. and was one of many around the great Temple to the Sun God at Heliopolis in Egypt It was moved to Alexandria by the Romans around 22 B.C. It was presented to the U.S.A. as a gesture of friendship by the Khedive of Egypt in 1878. There is a similar obelisk set up on the bank of the river Thames in London England. Upon its surface are inscribed the rough cube, the polished cube, the square and compasses, the circle, a small tracing board and many other marks that we know as masonic symbols. This obelisk must be at least 3800 years old.

Confucius, in his sixth book of his philosophy said " A Master Mason in teaching apprentices makes use of the compasses and square..Ye who are in pursuit of wisdom must also make use of the compass and square." In the classic of Chinese literature "The Book of History", dating back to 2000 B.C., these words are written "Ye officers of the Government, apply the compasses...square yourselves. Ye who would have others serve you uprightly...Ye must be willing to serve on the level." This philosophy is about 4000 years old.

Another interesting discovery was made in 1896 by Dr. Petrie, an archaeologist working in the Libyan Desert, who excavated a lost city named Oxyrhynchus and found written records that gave evidence of an ancient guild which existed in the year 2000 B.C. They evidently had an arrangement of wages for daily labour, a chapel where they worshipped and they also set relief for widows, orphans and workers who were in distress. When these guilds met, they had the equivalent of our Masters and Wardens, and an organization or craft closely resembling the operative Masons of the 1600's and 1700's. Many of the ancient civilisations and their organizations have become lost and faded away, but the meanings of many of the symbols they left behind are still with us in Freemasonry.

Let me say that I have barely scratched the surface of the information and sometimes turbulent history available on the origin, symbols and philosophy of Freemasonry. Although the ritual does not explain all the symbols fully and clearly, we can and should remember, that every character, letter, mark or figure has amoral tendency and serves to inculcate the practice of virtue in all its genuine professors. And these doctrines, gathered from so many philosophies is Freemasonry as we know it today. I will close with the thought that our teachings of morality through allegory and symbols make a man a Mason when he knows --

how to pray, how to love, how to hope, when he has kept faith with himself, his fellow man, and his God, glad to live, and not afraid to die. Such a man has found the real secret and philosophy of Masonry and the one that Freemasonry is trying to give to all the world.

Prepared and submitted by R.W.Bro. Alex. M. Summers of Harmony Lodge No.579.

THE GRAND STEWARD

The above office is one of some antiquity for they are first referred to in 1728 when 12 were appointed “to have the entire care and direction of the Annual Feast” The July meeting of Grand Lodge would correspond to the Annual Feast of those days. Some years later, in 1735, a Grand Steward’s Lodge was formed and in 1792 the number that it was given was dispensed with and it was ordered to be placed at the head of the Roll of Lodges without a number.

The jewel that preceded the present one was designed by William Hogarth, the famous painter, and worn until 1835 when the present jewel, in our case “A cornucopia between the extended legs of the compasses surmounting a glory, all within a circle on which is engraved or embossed “Grand lodge of Ancient, Free and “ Accepted Masons of Canada, in the Province of Ontario,” has been worn by Grand Stewards. Incidentally, a “glory” is a circle or emanation of light surrounding or proceeding from Beings of peculiar sanctity. In art this aura is represented by a halo, or golden rays or just a gold circle.

THE EDITOR

THE ENTERED APPRENTICE

The first time we heard the words “Entered Apprentice” was when we stood at the altar, taking our obligation. Having taken it, we next implored the Almighty to “keep us steadfast in this our solemn obligation of an ‘Entered Apprentice Mason.’ “ Later, as we progressed in Masonry, many of us must have wondered why it was ‘Entered Apprentice’ and not just plain ‘Apprentice.’ The terms E.A. and F.C. first appear in a Scottish document known as the Schaw Statutes, dated

around 1598, and from this document it appears the terms had been around a long time before the Statutes were written.

By the mid-thirteen hundreds the apprenticeship system was well established, young men were indentured at an early age and were bound to serve a stated time before being qualified to work as tradesmen. Usually the apprenticeship was for a period of seven years. There was one exception to this and involved Scottish Masons. When an indentured apprentice mason had completed his seven year apprenticeship he had to appear before a board to be examined as to his skills in his chosen trade. Having satisfied the board as to his qualifications, his name was then placed on the rolls of his Lodge as an 'Entered Apprentice', bound to serve a further seven years before he could be passed as a Fellow of the Craft, when he could undertake work on his own behalf. These terms were unknown in England, where the corresponding terms were 'Apprentice' and 'Fellow.'

We must now turn to England to find how these Scottish terms came to be adopted by the Grand Lodge of England. In 1717, four lodges, all situated in London and having a combined membership of not more than 200, formed a Grand Lodge. This was the first of four Grand Lodges which existed simultaneously in England in the latter half of the 1700's.

This Grand Lodge, for the first six years of its existence kept no minutes of its meetings. In 1723 Grand Lodge formed a committee, headed by a Scottish minister named Rev. James Anderson. This committee was given the task of examining all the copies of the Old Charges, and to digest the same in a new and better method. Anderson's committee got to work and produced a document now known as "Anderson's Constitutions." In this document it was suggested "Entered Apprentice" be used instead of "Apprentice", and that "Fellow Craft" should replace "Fellow". The document was submitted for approval to Grand Lodge and after a few amendments the document was accepted and two new terms introduced into English Masonry.

For my part I feel the term "Entered Apprentice" describes the situation nicely and that we can be considered as having been indentured apprentices up to the time we made application to gain admission to the Order. We, like the Apprentice Mason of long ago, then had to submit to a searching examination. Then having satisfied the board of our qualifications, and having undergone the ceremony of initiation we became Entered Apprentices and after serving a further apprenticeship we were eventually passed as Fellow Craft.

Prepared and submitted by W.Bro. W. Turpie of Defenders Lodge No.590

ANNUAL SEMINARS

At the annual communication of Grand Lodge to be held in July, 1984 there will be the following seminars:

1. The office of D.D.G.M.
2. The office of W.M.
3. Lodge Finances
4. The office of Dist. Secretary
5. Grievances and Appeals
6. Masonic Education Committee
7. The Masonic Foundation of Ontario

They will be held at 1:30 p.m., and 3:15 p.m. on Tuesday, July 17, 1984. Pre-registration is not required. Any member is welcome to attend. There will be a list of locations on a poster in the foyer of the Royal York.

Each Chairman has been asked to allow plenty of time for questions and discussions. In as many cases as possible handouts will be available.

SPEAKERS' CORNER

The following is based on an oft-repeated phrase “until time shall be no more.” There is an immense diversity within Masonry. Individuals from all walks of life congregate in lodge rooms as equals. Membership in Masonry is not limited by social position, education or business experience. This very diversity presents the possibility of dissent and disagreement. The general masonic caution to refrain from argumentative discourse is to remind us to be united within ourselves and present this unity to the world.

Masons must work together in harmony and happily conform to the wishes of the majority after cool, calm and open debate. We must respect the rights of others to their own opinions and believe that whatever has been done was never intended with harmful result to anyone, but for the general good. It really is a question of showing ordinary common courtesy to everyone. Stability can be retained by thinking and acting with deliberation and never in haste. If Freemasonry is to be a force for good, it must be relevant to every age and prepared to guard its fundamentals from complacency. Every Mason has talents and these should be directed in his daily life to the benefit of mankind beginning with his own immediate vicinity.

The sense of fraternity that emanates from masonry together with the sense of service to the community provides a basis for the interchange of ideas. It is only by compassionate understanding of the rights of others that concord can be achieved and our lives spent in a spirit of amity. Thus has the Craft endured the test of time. And we acknowledge this each year when we wish for each lodge a perpetuation of that unanimity and concord that has maintained our fraternity from time immemorial and will protect it into the future until time shall be no more. Perhaps the above can be expanded into an interesting talk.

PERSONAL

A newsletter entitled "Out of the Blue" has been started in London East District edited by R.W. Bro. S. James Hanna, P.D.D.G.M. It provides news of events in the District, and also articles on degree ceremonies, so that "each Mason may be aware, when a friend or an acquaintance is joining a Lodge in our District. The Editor intends to feature a Mason of the District in future issues.

Also a newsletter was started in Defenders Lodge No.590, the first editor of which was W.Bro. Turpie. This contains articles on education as well as news of members.

Another publication edited by R.W. Bro. Clare Reith is distributed in South Huron District. This provides news and views of the Masons of that District.

We wish all these newsletters great success.

R.W. Bro. James D. Jackson of Kenora has passed along the following: We are presently planning to have our "Past Masters Shield Competition" in Dryden on Friday evening April 13, 1984, which includes a dinner. If you are not familiar with how it functions the following are guide lines:

1. All District lodges may take part, but due to the long distances to be travelled, usually 3 to 5 will enter the competition.
2. Five members beneath the rank of J.W. from each lodge will make a team.
3. The teams will sit in the lodge room and will answer five questions from each degree taken from "The Work."
4. Three Past Masters will act as judges.
5. The winning team will be presented with the shield suitably engraved and will retain same until next year's competition.

This has been an annual event in Western District for many years. A lot of study goes into this by the participants and there are about 200 questions to study prior to the event.

QUESTIONS AND ANSWERS

Question 1: Distinguish between Hiram, King of Tyre and Hiram Abif? The Bible refers to only one.

Answer: The question is wrong. Both are mentioned several times in the course of the two Old Testament versions of the building of KST. H.K.T. appears in 1 Kings: 1, as Hiram, King of Tyre and several times in the same chapter as Hiram.

H.A., the ‘widow’s son’ appears first in I Kings: 7,13, and again in the same chapter in verse 40, where the name appears with two slightly different Hebrew spellings. This has given rise to a theory that there were two craftsmen named Hiram. (Quite apart from H.K.T.) H.K.T. appears in the Chronicles version in II Chronicles: 3, and he appears again as Hiram, King of Tyre in the same chapter, verse 11. In verse 13 he writes to Solomon saying that he has sent him a skilled craftsman, i.e. “a cunning man, endued with understanding, of Hiram my Father’s” These last four words in English are the translation of the Hebrew words “Le-Haram Aviv” and this sentence is the source of our words “Hiram Abif.” It was Luther who first used this name (H.A.) because he could not make sense of the Hebrew “of Haram my father’s.”

Note: In II Chronicles: IV, 11, we find the name of Hiram, the craftsman, again with two different Hebrew spellings, suggesting that there were two craftsmen of the same name, a father and a son. It is impossible to solve this problem more especially because, unlike our Hiramic legend, which is pure legend, there is no Biblical record of the death of Hiram, the marvellous craftsman.

Question 2: When does a man become a Mason, after his first or third degree?

Answer: Under the United Grand Lodge of England, and in many jurisdictions that follow our usages, the candidate becomes a Mason at the end of his initiation and I believe that this is probably true in most of the recognised Grand Lodges. In several Grand Lodges in the USA a Mason does not become a member of his Lodge until he has passed his Proficiency Test in the three degrees and in most of those cases he cannot enjoy the privileges of the Craft until he has signed the Lodge Register following the Proficiency Test.

The above questions were assembled by R.W.Bro. F.J. Bruce, Chairman of the Library Committee, and answered by W.Bro. H.Carr, of Quatuor Coronati Lodge No.2076 E.R.

BOOK REVIEWS

THE BUILDERS

by Joseph Fort Newton.

This book has been the first one placed in the hands of thousands of M.M.'s throughout the English-speaking world over the past sixty years. By now its views on the origins of Masonry may seem uncritical, and its summary of the history may sound old-fashioned; but its expressions of the nature, philosophy, and spirit of the Craft are as valid today as when they were written. Dr. Newton was a minister of the gospel, and Grand Chaplain of the Grand Lodge of Iowa.

MORE ABOUT MASONRY

by H.L.Haywood

Here is a wealth of information about all aspects of the Craft. It has the same virtues as Haywood's other books: an interest in everything, a general dependability, and the sharing of a vast amount of information. It also has the same defects: a verbose and ungainly style, and a pretension to encyclopedic knowledge which sometimes betrays him. But here you can read about Higden's Polychronicon, the Old Charges, Anderson's Constitutions, the Papal bulls, duties and powers of Grand Masters, and of lodge officers; the relationship between Masonry and the law; the high grades, the qualifications for Masonry, and many other topics. Not the best book in the world to begin with. But if you liked Haywood's NEWLY MADE MASON, here is more of the same.

EMULATION, A RITUAL TO REMEMBER

by Colin F.W. Dyer.

Of the dozens of versions of the ritual used in England, perhaps none is more influential than that practiced in the Emulation Lodge of Improvement, London. In fact, it is the chief source of the working authorized in Ontario. The lodge was founded a mere ten years after the Union of the Ancients and the Moderns in 1813, with the aim of teaching the basic ritual-forms which had been approved in the compromise. Membership is restricted to Master Masons; being a lodge of instruction, it exemplifies degrees but does not confer them. Given that a lodge history is seldom exciting, especially for strangers, Bro. Dyer has made the most of his material. Some problems treated here also concern us. For example, should the Masonic Work be officially published and distributed? Emulation, after prolonged debate, began to do so in 1969.

The above reviews were prepared by R.W.Bro. W.E. McLeod.

BISHOP IN HONAN

by Lewis C. Walmsley.

A pleasantly written book about the life of William C. White, who went to China as a missionary and became a Bishop in the Province of Honan. His years in China provoked in him an intense interest in archaeology and the collection of ancient Chinese objects; these objects became the Chinese collection in the Royal Ontario Museum.

William Charles White was born in Devonshire in 1873. In 1881 his father brought the family to Canada and settled in Norwood, near Peterborough. William was employed by the YMCA in Kingston and Ottawa, but decided that he would train for the ministry. He entered Wycliffe College, Toronto and was ordained in St. Alban's Cathedral in May, 1896. He left for China in 1897. He joined a Masonic lodge while in China, and always felt relaxed in the presence of his Masonic friends. Amongst many other memberships he was an honorary member of the Moore Sovereign Consistory in Hamilton, the Toronto Lodge of Perfection and the Toronto Sovereign Chapter of Rose Croix, and an honorary member of Niagara No.2 in Niagara-on-the-Lake. In 1935 he became the W.M. of University Lodge in Toronto. The Grand Master, M.W.Bro. W.J. Dunlop appointed him Grand Chaplain in 1937. He developed a keen sense of Masonry, and conducted research into the history of the Craft in Canada. He also revised the funeral service

of our jurisdiction. He authored many articles and pamphlets on Chinese history, art and culture and one "The Altar of Heaven" was included in the Grand Lodge Bulletin of April, 1956.

It is an interesting account of the life of a dedicated man, and allows the actual words of William White to shine through in many excerpts from his diary. Well worth browsing through and, for once, unlike some other books, does dwell upon Masonic affiliations albeit a trifle baldly.

The Editor